

# The Anglican Digest

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## *Resurrection*

*A fragrant, holy and living  
offering to God*

The crowd gathered around the booth and watched, fascinated, as the vendor waited for the young girl to make her selections. "That pink one and that red one," she said as she grinned at her friend. The salesman plucked the roses out of the bucket and moved toward a large vat of hot wax. Carefully he dipped the half-open pink rose into the wax, twirling and gently shaking off the excess. He held the rose up for all to see. "How about a little glitter?" he asked. "Oh, yes," she nodded. He quickly sprinkled silver glitter over the wax and placed the rose in a stand to cool. Turning back to the red rose he finished its coating by adding gold glitter to the petals.

Oohs and ahs went up from those gathered around as he wrapped the now preserved roses in tissue paper and handed them to his delighted customer. "Now you will

have these beautiful roses forever," he announced. Several more customers stepped forward to make their selections and I wandered away.

What was once real and fragrant, a delight to see, touch and smell was now covered by wax. Appearances are deceiving. The roses were no longer real. In an instant they had been transformed into an imitation of what they had been, a man-made creation.

The image of the coated roses has remained with me. I find it both fascinating and challenging. It reminds me how quickly our lives can become coated by sin and the struggles it brings, shutting out our joy and taking away our hope.

Our lives become imitations of what we once dreamed we could be. To those around us, we may appear fully engaged and even happy at times, yet for so many of us there is a deep sense of emptiness and yearning for more.

Our quest to understand the value, meaning, and purpose of our life is hampered by the weight of the sin that



coats our lives. We cannot hear the message that was sent to set us free. Even if we do not experience life this way, we all know someone who does.

I find hope in the promise that a relationship with God through Christ offers freedom and new life. In Christ we can be set free. The challenge is to accept this gift and begin anew.

The journey of Lent is a call to honesty, repentance; and redemption. It is a time to renounce the false understanding that we can save ourselves. Lent prepares us for Resurrection! The Resurrected Christ can remove the sin that traps and holds us prisoner. Free from sin we can hear God's answers to some of our deepest questions.

*The value of our lives:* For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. *We are precious in God's eyes.*

*The purpose of our lives:* You shall love the Lord your God with all your heart, with

all your soul and with all your mind, and you shall love your neighbor as your self. *We have been created to live in community, giving and receiving love.*

*The meaning of our lives:* There are a variety of gifts but the same Spirit, a variety of service but the same Lord, a variety of activities but it is God who activates them all in everyone. To each has been given the manifestation of the Spirit for the common good. *Claiming and living out our gifts glorifies God, becomes a source of joy and a blessing to those around us.*

Only a life freed from the burden and cover of sin can live into these truths.

As we prepare for Holy Week and the Resurrection celebration, I encourage each of you to set aside time and immerse yourself in this remarkable journey of redemption and new life.

Why would we choose imitation if in Christ we can have and be the real thing?

— The Rev. Carol Meredith,  
Good Shepherd,  
Wichita, Kansas

## *Cranmer's Easter Collect*

Thomas Cranmer's Collect for Easter aptly expresses what the Archbishop of Canterbury has referred to as the quintessential "Anglican quest for holiness":

*Almighty God, which through thine only begotten Son Jesus Christ, hast overcome death and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy special grace, preventing us, thou dost put in our minds good desires: so by thy continual help, we may bring the same to good effect, through Jesus Christ our Lord.*

Ever the shrewd pastor, Cranmer grasped that good conduct can only arise from good desires, for what the heart loves, the will chooses and the mind justifies as the right thing to do. Consequently, any measure of holiness expressed by fallen humanity must first come from the Holy Spirit inspiring in us a longing to be godly and empowering us to follow through on the same.

In his "Homily on Sal-

vation," Cranmer explained how he understood this process to work. Through the Bible, God not only **teaches** us what we should consider wholesome and holy, but he also supernaturally uses Scripture as his instrument to **turn** our hearts to want to act accordingly.

The words of Holy Scripture be called words of everlasting life: for they be God's instrument, ordained for the same purpose . . . There is nothing that so much establisheth our faith and trust in God, that so much conserveth innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and meditation of God's Word. For that thing which by perpetual use of reading of Holy Scripture and diligent searching of the same is deeply printed and engraven in the heart at length turneth almost into nature.

In short, we must not only learn to rely on Scripture to

teach our wayward hearts to know what is truly good. We must also continually ask in prayer that the Holy Spirit will act through his guidance to awaken within us the desire and willpower to act accordingly. Cranmer pithily summed up this principle in a Collect for Ante-Communion: *Grant, we beseech thee, Almighty God, that the words which we have heard this day, with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living.*

For Anglicans, Scripture reading is at the very heart of our spiritual life and worship, because here is an essential, God-given, supernatural source for our on-going Easter transformation.

— The Rev. Ashley Null, Canon Theologian of Western Kansas and a Visiting Guggenheim Fellow at Humboldt University, Berlin, Germany.

[For further reading, see Canon Null's "Thomas Cranmer and the Anglican Way of Reading Scripture" in the December 2006 issue of *Anglican and Episcopal History*.]

## Hear God's Voice

"All of us are meant to be contemplatives. Frequently we assume that this is reserved for some rare monastic life, lived by special people who alone have been called by God. But the truth of the matter is that each one of us is meant to have that space inside where we can hear God's voice. God is available to all of us. God says, 'Be still and know that I am God.' Each one of us wants and needs to give ourselves space for quiet. We can hear God's voice most clearly when we are quiet, and then you begin to see with the eyes of the heart."

— Archbishop Desmond Tutu, *God Has a Dream, A Vision of Hope for Our Time*



## What About the Stone?

At the break of dawn, an earthquake was heard over great distances. The ground shook beneath man's feet as the Lord rolled away the stone that enclosed the tomb. The "guards" fainted in fear and shock as the angel sat down on top of the stone.

Inside the tomb were empty grave clothes, still in the shape of the body of Christ, like an empty cocoon.

Easter didn't begin as a slow, gradual triumph of dawn over darkness. It didn't creep upon us like little cats' feet. Moreover, it is not an event to be used in artful arguments, subtle distinctions or the stuff for savvy seminars.

In Easter, God confronts us — hits us in the face. This is confrontation of the highest order! Peter Gromes stated it this way: God knows how to get our attention, and he *really* knows how to start a new relationship.

Now, about the stone. Was it rolled away so Jesus could

get out, or was it for us to get in? After all, God had already done a mighty work inside the tomb.

At first glance we might see rolling back the stone to be a necessary chore. But let's take another look. It would have been easy to place the stone in the opening of the tomb, but much more difficult to move once it had settled into the groove.

In his Gospel, Mark records the conversation of the women walking to the tomb on Easter morning to anoint Jesus' body saying, "Who shall roll away the stone?" It was too heavy for them.

The stone would have been an obstacle for the women had the angel not rolled it away, but not the kind of obstacle God was thinking of:

The stone would keep the women from:

- Seeing the miracle of Easter;
- Seeing the evidence that Jesus is alive;
- Knowing that he is the Son of God;

- Experiencing the joy of God's salvation plan fulfilled;
- Knowing that Jesus is not in the tomb, but in the midst of mankind.

The earthquake was God's way of getting our attention. The stone was the obstacle requiring God's supernatural intervention, rolled away to allow us to enter the tomb to see what God has done.

Today, some of us have stones blocking the entrance of our hearts. These stones slid easily into place, but like the stone at the tomb's entrance, are difficult to remove. Stones like anger, adultery, bitterness, blame-shifting, greed, hatred, lying, malice, pride, power, prejudice, promiscuity, religiosity and wrath keep us from walking in the Spirit and living a rich, fulfilled life with Christ. They block our ability to see, know, and serve him. Like the women, we may cry, "Who will roll the stone away?"

About now, someone ought to be saying, "Roll it away, Lord!"

Roll away the stones that keep me from a closer walk with you. Roll away the people and the things that keep me from fully experiencing the joy of your love in my life. Roll away everything that keeps me from seeking you with the power of the Holy Spirit. Roll them away, Lord, that I may see your glory in my life.

Then, like the women who, finding the stone rolled away, ran to tell the disciples all that they had seen, we too can run and tell the Easter message of new life in him to all who will listen.

Jesus is alive. He is risen! Our new life in Christ begins when we are able to take hold of what has been given to us and run with it, knowing that its success does not depend on us. Christ already has done the work of salvation once and for all. The battle is over, the victory is won. *Alleluia!*

— The Rev. Anita Braden,  
St. Francis, Menomonee  
Falls, Wisconsin



## Arguments for Easter: *Behind the Hollywood Myth of Evil Aliens*

Much of the meaning of Holy Week is uncannily up-to-date even though so much has changed between the biblical culture and our own. What is uncomfortably close to home is its reminder of the reality and persistence of evil. For the evil that was a key part of the death of Christ still exists today. And it still attempts to overcome the good.

It is not difficult to see the existence of evil. Millions of people are its victims; harmless citizens maimed through landmines, youngsters who become commodities in the international prostitution trade, people starving through wrong decisions by others, children abused by parents, women beaten by their partners. In every part of the world there are people who go through life wounded, hurt or hungry.

In every continent there are those who are used and discarded by others who do

not care. The perennial problem of evil has never been a problem of whether evil exists but why, and why its power is so strong.

It does not take much of a theologian to recognise that evil has something to do with human beings, and not just particular human beings but all of us. The benign idea that some of us are part of a great majority of essentially good people is simply over-optimistic.

Although it's reassuring to be told that there is really a nice guy inside whatever wrong we actually do, or whatever destruction we wreck on others, we are living with delusion if we believe it.

Similarly, Hollywood attempts to identify evil with aliens or newly revived prehistoric monsters may be entertaining but they lack credibility. What possible evil could aliens bring into the world which is not here in multiple forms already? No, in the real world that we live

in, evil is with us and in us. It crouches at the door. It waits for the narrowest gap and enters without knocking. It cannot be pushed into outer space or masked by pleasant bonhomie.

Many saddened unbelievers would concede that here, at least, Christian orthodoxy is absolutely right. If we say we have no sin, we deceive ourselves and the truth is not in us. It is also evident today that evil is contagious. It spreads faster than any disease. It is communicated by mouth. It is passed on by exposure to the bad attitudes of others.

The natural course in our human relationship is to pay back evil for evil; the driver on the motorway cuts in dangerously on the driver of another car who has previously cut in on him; the terrorist group guns down a father of four in a retaliatory killing.

The human ego finds it hard to absorb the sins of others and much easier to con-

tribute to the pool of anger and vengeance. It is almost as if we enjoy keeping score of wrongs. As the escalation of conflict between neighbours seems to show, people even gain some satisfaction if the wrongs they dole out exceed those they endure. That is why evil can penetrate any human stronghold.

The morally righteous are no less at risk. The events of Holy Week remind us that evil is able to turn the most moral of majorities into a seething mob of those braying for blood.

We have not even moved far in the way we justify evil. We still try to pretend that it is good. The only difference is that we have developed a more sophisticated language for talking about it.

Concepts like "profitability" or "greater choice" can conveniently mask things that on a different evaluation would just be wrong. So we can ignore the mass human misery which follows our trade in arms, or our deals with

dictators, for it is better that we have transactions which are profitable rather than lose our competitive place in the world.

We can ignore the problems of children growing up with instability and breakdown, for it is better that we adults choose what suits us, rather than have our freedom and happiness sacrificed. But it has all been said before. We recall it in Holy Week. "It is better that this man die than have the nation destroyed." Better that this man die? What better world is that? And what better world do we now have with today's justifications?

The sobering message of Holy Week is that we can all come to love evil and hate goodness. We have seen that truth illustrated in broken bodies and wounded lives throughout the centuries, in war, holocaust, genocide, and human destruction.

It is an intrinsic part of our own contemporary world. But, if this message of Holy

Week is relevant today, so also is the other one. It is that evil does not have the last word. For it has been fully exposed for what it is, not justified or made benign, but confronted and disarmed. In refusing to pay back evil for evil Christ did not pass it on, fuelling the fires of hatred. He soaked it up, showing us that the goodness of God is more powerful than all the sin in the world. The implication of this is enormous. It is that ultimately our human significance is not defined by the wrong we do, but by God's love for us. So we have a choice how we shall live.

The real tragedy comes when we find it easier to live with the evil than with the love.

— Elaine Storkey

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## *Archbishop's Easter Sermon*

We don't trust power, and because the Church has historically been part of one or another sort of establishment and has often stood very close to political power, perhaps we can hardly expect to be exempt from this general suspicion. But what it does not help us with is understanding what the New Testament writers are actually saying and why. We have, every Easter, to strip away the accumulated lumber of two thousand years of rather uneven Christian witness and try to let the event be present in the first, disturbing, immediacy.

For the church does not exist just to transmit a message across the centuries through a duly constituted hierarchy that arbitrarily lays down what people must believe; it exists that people in this and every century may encounter Jesus of Nazareth as a living contemporary. The sacrament of Holy Communion is not the memorial of a dead leader, conducted by one of his duly author-

ized successors who controls access to his legacy; it is an event where we are invited to meet the living Jesus as surely as did his disciples on the first Easter Day. The Bible is not the authorized code of a society managed by priests and preachers for their private purposes, but the set of human words through which the call of God is still uniquely immediate to human beings today, human words with divine energy behind them. Easter should be the moment to recover each year the sense of being contemporary with God's actions in Jesus. Everything the church does — celebrating Holy Communion, reading the Bible, ordaining priests or archbishops — is meant to be in the service of this contemporary encounter. It all ought to be transparent to Jesus, not holding back or veiling his presence.

The New Testament is not a collection of books with a single tight agenda that works on behalf of a powerful elite; it is the product of a community of people living at great risk and doing so because

they sense themselves compelled by a mystery and presence that is completely authoritative for them — the presence of Jesus. They are convinced that being in the company of Jesus is the way to become fully and effectively human. They are discovering how to live together without greed, fear and suspicion because of his company. They believe they've been given the gift of showing the world what justice and mutual service and gratitude might look like in a world that is a very dangerous place because of our incapacity for these things. They take the risks because they believe they have been entrusted with a promise.

Whatever this is, it is not about cover-ups, not about the secret agenda of power; it may be nonsense to you, it may be unreal to you, but don't be deceived about the nature of the message and those who lived it out in the days when the New Testament was being written. If we want to know what it is about today, we need to turn to the people who are taking

the same risks, struggling with the same mystery. We need to look at the martyrs and the mystics. There are still those who tell us about God in Jesus Christ by lives of intense and mostly wordless prayer.

Nearly four years ago, during the bloody civil war in the Solomon Islands, a major part was played by the local Anglican religious order known as the Melanesian Brotherhood, a community of local men committed to a common discipline of praying and teaching and spreading the gospel as they travel round the villages by drama and song and preaching. Seven of them were held hostage and killed in cold blood by a rebel group. The shock of that act of gratuitous butchery jolted almost everyone involved into beginning a peace process; the brothers continue to be involved at every level in that work.

Last summer a number of the brothers visited England, taking their songs and their drama into churches and schools in a number of areas. Everyone who saw them at

work will remember it all their lives. One of the things they did was to perform a passion play; and this is what one of them wrote about it.

"This passion was our own testimony to our seven brothers who were murdered in 2003. For Christ-like they became the innocent victims of the violence they had worked hard to stop. They were beaten and mocked and tortured and recorded on tape recorders in the sickening mockery of a trial before their murders . . . They were put to death for the sins of the people. And they live on. I wish I could show you these men and their goodness and their innocence. And when we see real evil we must recognize it too: the opposition, the true sin of our world where brutality of this nature becomes a cause to be justified."

"Our story of the Passion of Christ took place 2,000 years go but is still taking place throughout our world today. But we have been changed. We did not travel from the other side of the world to preach a death but to preach a resurrection. For we know

where we stand and we know who we belong to. And we believe there is a choice in all this, a choice to belong to the life giver."

'We know where we stand and we know who we belong to.' Beyond all the history of confusion and betrayal that surrounds a lot of the church's history, beyond the power games we still play in the churches, this one rocklike conviction remains. The conviction that drove the writing of every word of the New Testament. Nothing to do with conspiracies, with the agenda of the powerful; everything to do with how the powerless, praying, risking their lives for the sake of Christ and his peace, are the ones who understand the Word of God. And to accept that is not to sign up to the agenda of a troubled, fussy human society of worried prelates and squabbling factions. It is to choose life, to choose to belong to the life-giver.

— Rowan Williams,  
Archbishop of Canterbury,  
via *St. John's Epistle*, St.  
John's, Bainbridge, Georgia



## *Martin Ankers*

Martin Ankers had to think about his own mortality when, while still in his 20s, he was told he had cancer in both his liver and lungs. It was the second time he had been diagnosed with the disease, and he was told that this time it was probably terminal.

At best, he would undergo intensive chemotherapy to reduce the size of the tumours, followed by two complex operations to remove the cancerous cells. Even then, there would be a one in three chance of the cancer returning.

But his faith was strong enough for him to contemplate death as the chance to be united with his Saviour, and his illness as part of God's ultimate plan. It gave him a peace and a reassurance about the future that could only be described as supernatural.

"I accepted the cancer diagnosis so calmly because I thought: 'I must have this for a purpose,'" he said. A verse

like 'in all things God works for the good of those who love him' kept coming to mind.

"It turned out that several churches and scores of friends had been praying for me. I only felt scared once, and that was when I was asking for prayer for a 'shopping list' of items to do with the operation practicalities. I was anointed with oil and realised that I should be praying for peace. I handed over my fear to God and genuinely felt a peace that passed understanding.

"Despite a difficult operation in which I lost six pints of blood, I awoke to find a temporary ileostomy bag fitted rather than a permanent one. I was out of intensive care in three days, out of bed in four days and out of hospital in 10 days. The pathology labs found the local tumour had been very aggressive, but had been fully removed.

Later, to my surprise, I actually found myself writing a thank-you prayer to God for my cancer — how

else would I have been able to understand and pray for the complexity of emotions bouncing around the heads of others diagnosed with cancer?"

Martin was able to accept both his epilepsy and his cancer as part of God's plan for his life. He was pleased that his mum and dad had started going to church and that they were impressed with the number of people praying and caring for him. But when a routine scan revealed secondary cancer in his liver and lungs, it was harder to take.

"It was two days before I was due to exchange contracts to buy my first house," he said. "I didn't feel angry with God, but I did feel frustrated. There have been some undulations in my faith journey since then — spells of feeling close to God and feeling spiritually dry. But that's normal for many people."

Martin created a website: [www.martinsprogress.f2s.com](http://www.martinsprogress.f2s.com) to explain the illness and treatment from a patient's perspective, and to deal with

issues of faith. Later, Martin stopped receiving chemotherapy treatment and essentially only received palliative care thereafter.

"What has helped me most is the Bible — verses leapt out of the page at me that I'd hardly noticed before — good Christian books, worship, the practical care of friends and family and the realisation that Jesus suffered pain and was scared of dying in Gethsemane.

"I've been able to talk to people about my faith and about death, which suggests that I may have this for a reason. After all, if Christians automatically had easy lives, how could we appreciate and pray for the pain that others go through?"

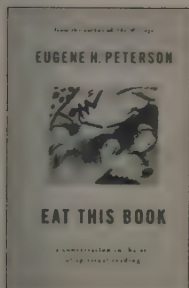
[Martin Ankers died peacefully in July 2006, aged 32, after a four-year fight against cancer. The interview above was published in the diocesan newspaper of the diocese of Portsmouth, U.K., *The Pompey Chimes*, in 2004.]



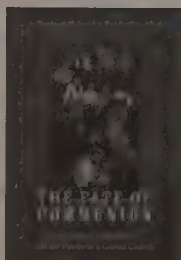
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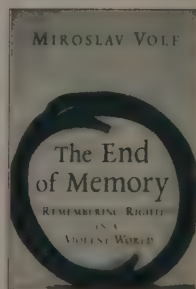


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## *Ten Evangelical Affirmations*

This list below seems to me to define "evangelical" as I understand and use the word myself.

- Jesus Christ is the only-begotten incarnate Son of God the Father.
- Jesus Christ is the promised Messiah of Israel, hailed by Moses and Elijah, the one in whom the New Covenant prophesied by Jeremiah is fulfilled.
- In the Crucifixion, the Triune God gave himself in the person of his Son, for us and in our place, the righteous for the unrighteous.
- The Cross and Resurrection were a single definitive act of God to overcome Sin, conquer Death, defeat the Evil One on his own turf, and inaugurate the new reality called the Kingdom of God.
- The Holy Scriptures are the true revelation of God's own self, and the Bible is therefore unique among writings and can be trusted as the living and active Word of God.
- We are incorporated into the new life of God for now

and for all eternity through baptism, justified by grace alone, through the gift of faith.

- The Holy Spirit is actively at work in the world shaping both events and people to bring his ultimate redemptive purpose to pass.

- God in Christ is gathering disciples, the saints of God, who embody his purposes through the ministry of the one, holy, catholic and apostolic Church.

- It is the very essence of Christian faith to bear witness to this story of God, and therefore to make his gospel known to all nations and peoples.

- We look to the future of God, when Jesus Christ will come again in great glory to rectify all that is wrong and bring all things to their appointed consummation.

Now more than ever, it seems to me that "generously orthodox" Christians need to put forward a case for broadening the term "evangelical" more intentionally as the list above makes a preliminary step toward doing.

– The Rev. Fleming Rutledge,  
[www.generousorthodoxy.org/blog/](http://www.generousorthodoxy.org/blog/)

## Trust

In March I visited Leipzig, the city forever associated with the music of Bach, who composed there for the last 27 years of his life. I enjoyed an uplifting Saturday concert by the renowned Thomas Choir in a packed St. Thomas Church, a reminder of the important place that music still holds in the German Lutheran tradition.

By contrast that same morning I had been shown a very different place, the Stasi Museum, a museum devoted to the activities of the notorious secret police of the former East Germany. It is a monument to a state apparatus of spying, by all kinds of sophisticated and unsophisticated devices, dedicated to the maintenance of political control and domination.

This museum did not, however, simply bear witness to the ingenuity of spying devices; it also reflected what Cranmer's Prayer Book confession calls the " manifold sins and wickedness " that stem from our following " the devices and desires of

our own hearts. "

If there was one overriding theme to which this museum pointed, it was betrayal. The Stasi recruited huge numbers of men and women to spy on their neighbours, and although it is possible, now that the East German regime is no more, for people to discover what the Stasi knew about them, and who had reported on them, by no means all wish to know. To discover that you have been betrayed by members of your family, your friends, your neighbours, your teachers or your pupils — whoever it may be — is deeply undermining.

Human life depends on trust. We learn it — or we should — in our own families. We learn it through the friendships we make, and through the communities to which we belong. When adultery betrays the trust of husband or wife, marriage is undermined. Without trust, society is fragmented and it too is ultimately undermined.

There are often good reasons for a probing question-



ing of the institutions and organizations which make up the fabric of society — whether church, monarchy or ancient corporations. But the acids of perpetual denigration and cynical dismissal can dissolve the things that hold society together.

Betrayal is not often, or usually, a single dramatic act; it is much more likely an insidious erosion. There are warning signs in contemporary society of the death of a culture of trust which we need to heed.

Trust, the dictionary tells us, is the “firm belief in the honesty, veracity, justice or strength of a person or thing.” It is closely related to faith. We cannot prove in an absolute way that a person is to be trusted; we learn that a person is to be trusted by our experience of that person’s trustworthiness or faithfulness.

A scientist has to trust a hypothesis and put it to the test in order to discover its truth. Faith in God is learnt by reaching out in prayer, by risking our lives on his love and testing it to the point of

destruction. The faith of Jesus in his Father was so tested in his betrayal, in his being handed over to the political and religious powers of his day, and ultimately in his crying out in agony on the cross in words from the psalms: “My God, My God, why have you forsaken me?”

In that cry and in that obedience the Christian faith proclaims that the God with whom we have to do is a God who paradoxically knows what a world without God — and therefore without meaning — is like. He came down to the lowest part of our need.

The beginning of the Passion comes with the moment of betrayal when Judas, one of the inner circle of the Disciples, leads the enemies of Jesus to seize him in the Garden of Gethsemane, the place where the olives are pressed out — either for gain, or to provoke divine intervention.

Jesus will have known the psalmist’s words that it was “my own familiar friend whom I trusted who has lifted up his hand against me.”

But on that night of betrayal Jesus, sitting with his disciples, took bread and wine.

In breaking and sharing them he identified them as his body and blood, his very life to be shared with them. Communion, which is the very life of the Church, is established in the midst of betrayal, and so it is that whenever and wherever the Church obeys the command of Jesus, to share his life, the Church remembers that it was on the night on which he was betrayed that he said: "You are to go on doing this in remembrance of me."

His life, then and now, was shared with sinners and not with those who had earned their salvation or achieved their righteousness.

He shares that life with disciples who still betray him, but always to draw them with the bands of his love into his life and his love, the communion for which we all were made.

— The Rt. Rev. Geoffrey Rowell, Bishop of Gibraltar in Europe

## *Bible Trivia*

The topic is colors. See if you can guess the "colorful" answers to the following questions. Answers are on page 32.

### **Questions:**

1. What was the first color mentioned in the Bible?
2. What color was the hideous seven-headed dragon in Revelation?
3. What doting father gave his favorite son a coat of many colors?
4. According to Isaiah, what color are sins?
5. What color was the sun in Revelation when it became like sackcloth?
6. Where was Jesus when his clothes became radiantly white?
7. Who raised the question about whether there was flavor in the white of an egg.
8. What color was the cloth over the altar in the tabernacle?

— via *St. Francis Canticle*,  
St. Francis,  
Menomonee Falls, Wisconsin

*Thesis from a Seminary Door . . .*

## *A Need To Heal*



Between continuing reports of clerical inhibitions and depositions of almost all of one's old friends in the ministry, and a sort of "flight of the earls" (Ireland 1607) to everywhere from Nigeria to Bolivia to Rwanda to the Rift Valley, I wonder that anyone, anywhere, can still hold out hope for Anglicanism as a church. Yes, Anglicanism as an ethos, a graceful way to be a Christian, and our continuity with transcendent Prayer Book worship; but as a visible church?

We are in a sorry way, just about the sorriest we have ever been in.

For myself, I am focusing on the need to heal. I am having to detach emotionally, from the church-struggle, and ask the question, How can I - how can we - heal? Must we veterans in Episcopal Church ministry really have to conclude our formal years of service in the context of litigation, start-up churches in strip

malls, and end-of-life bitterness? After all, we gave our lives to serving the Church - the Best Years of Our Lives!

What is deeply alarming, and pretty inwardly shaking, within all the furor, is the fact that the Church is persecuting its most effective servants. Almost all the priests and ministers being deposed and inhibited by Episcopal bishops are people who have *built* the Church and not simply chaplained it. Most of the "orthodox" rectors who are the subject of national news stories are rectors of churches with many hundreds of members, parish families that have come way up in vigor and numbers. It makes you question the whole enterprise of ministry when you see the 'brightest and best' reduced to names on deposition letters and lawsuits over property. No pocket watches or silver trays are going to be presented to traditional clergy any time soon by grateful parishes

in the presence of grateful bishops. Rather, everybody gets a lump of coal.

For myself, I need healing. Do you?

Here's how I am working on this. First, I am detaching a little. I am asking questions, such as 'why did I invest myself so personally in a church visible?' and 'where was I wrong? - where am I wrong?' Was I wrong theologically? Were we wrong ecclesiologically? Was our hope of 'renewing the Episcopal Church' a self-righteous hope? A selfish hope?

So I am detaching a little in order to take inventory.

I am also working on this with a spiritual director. I am asking him, weekly, to help me see the 'mote in my own eye'. Again, where were we wrong in getting ourselves into this box canyon of church politics, where we could never actually 'win'? In an episcopal polity, you can't fight city hall. Rectors who think that they can 'win' against their bishops have too high an opinion of their strength. So I am working with my spiritual director.

Finally, I am reading *The Cocktail Party*. Again and again. *The Cocktail Party* (1949) is T.S. Eliot's play about three misguided people and their redemption through the efforts of a priest-figure, who is a psychiatrist. (The psychiatrist was played by Sir Alec Guinness in the original production.) I find that T.S. Eliot, who wrote this amazing and apt play out of the crucible of his own suffering ministered to, speaks right to the heart of my own issues around, well, crucifixion. There is a brilliant line, by the way, at the end of the play, in which the psychiatrist, reporting the Christ-like death of one of the characters and her bishop's need to interfere, in the aftermath, observes, "Yes, the Bishop's problem is certainly a detail." Ultimately, the bishops' problems are just details!

*The Cocktail Party* reports about us all, especially us clergy who got ourselves invested in an approach that has also killed us.

Why not focus for a while on our need to heal, all of us "orthodox" and traditionalists, all of us Evangelicals and



Anglo-Catholics? Then we may be of renewed heart again, and fit to do something worthwhile, again.

— The Very Rev. Dr.theol.  
Paul F.M. Zahl,  
Ambridge, PA



### *About the Cover...*

The white lily, the symbol of the Resurrection, is the typical Easter flower. The white lily stands for purity and artists have, for centuries, pictured the angel Gabriel coming to the Virgin Mary with a spray of lilies in his hand, to announce that she is to be the mother of the Christ child. The white Madonna lily was used for years as the Easter lily.

How did a plant that naturally blooms in summer in most of this country, become

a symbol of Easter? Mrs. Thomas Sargent who was visiting Bermuda in the 1880s, loved the flowers blooming naturally in the spring, and brought some bulbs back home to Philadelphia. A local nurseryman, William Harris, began growing them, forcing them into spring bloom, and selling to other florists. Many began buying this flower for Easter, as they do today. It is now a mainstay of Easter floral arrangements and church decorations.

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## *Altar Guild*

Recently I was asked why I am on the Altar Guild and what do I get out of it? The answers to both of these questions are fairly simple. I became a member of the Altar Guild because I was looking for some other ways to serve God besides what I was doing, which at the time did not seem like much. I had always admired the work that the Altar Guild did and felt like it was time for me to see if I could be a part of this ministry.

What do I get from this ministry? Well it is far more than I ever expected. I cannot describe the feeling I get when I am at the altar setting the Lord's table. It is special, a time of reflection and prayer. I feel honored to have the opportunity to do this service. It is a blessing to be in the church with just a few other people, preparing for our celebration on Sunday. It helps me to remember how fortunate I am to be a part of such a wonderful church family. Would I recommend this ministry to anyone?

Absolutely, Yes! I would like to see more men and women involved in the preparation of our celebration. I assure you there are many blessings one can receive from this service.

After my mother died almost two years ago, I was approached and asked if I wanted to be on the Flower Guild. I love flowers as my family can attest, but I have very little experience making floral arrangements except for my office and home. I decided to take a leap of faith and jump in and do it. I must admit I pray about every arrangement, asking for inspiration each time. I love doing it? It is such an honor to help adorn the church for our Lord and his church family. I would encourage anyone who likes to be around flowers or plants (because we use both), to take a leap of faith with me and become a part of the Flower Guild. No experience necessary.

— Jill Bartlett, via *The Word*,  
St. Bartholomew's,  
Corpus Christi, Texas

## *Individual and Communal*

There are three times during the year when an increased number of people who have been away from church will gravitate back toward corporate worship: right before Christmas, right before Easter, and right as the school year begins. And these people aren't to be confused with those who attend worship for Christmas and Easter but never think of coming any other time. The people I'm speaking of are the ones who begin regular attendance during Advent, during Lent, and during August. They've been away for a while but they want to make a new beginning so they start coming to church. These three times during the year serve as an invitation to a fairly significant number of people. It's like they've been missing something and know they can find it where the community gathers for worship.

Probably each of us, at least at some point in life, has thought that spiritual needs

could be met apart from communal worship. Maybe we get frustrated with the institutional church and the way decisions are made. Maybe we have a conflict with someone in the church and leave. Maybe we just get out of the habit and come to value the peace and quiet of Sunday mornings at home by ourselves. Most people have a period in which we struggle with the need to worship God in church. It seems tempting just to retreat from the church and worship God in our own individual ways. Nature provides a good worship setting. There are devotional materials and spiritual authors by the score. Meditation and exercise seem to provide a sense of connection with holiness. Couldn't we just accomplish the same thing by ourselves?, we come to wonder about church. And yet, at this time of the year, I watch people coming back to church.

Poets have long spoken of love relationships in terms of completeness. When we fall in love we feel more whole. We feel like we become more

when we are connected with another person in intimacy. Many feel they become closer to their potential in a relationship as it provides them something they couldn't quite have alone. Couples speak of their "better half," indicating an otherwise incompleteness. We say that opposites attract, acknowledging an apparent need for company that is not just more of us.

The desire for family seems an innate part of the human existence. Though they're complicated and often problematic, we want a family. We want others around us, and not just for peace and security. There is a real spark that family members provide with their differences and eccentricities.

And there is a deep yearning in us for a community of faith. Faith by itself in our own individual lives doesn't quite satisfy this desire. We want even more than that. Not only does gaining faith in my own life not eliminate the need for the church, it propels me toward the church. Why is

that? What is this need for a community of believers? Is it support? Is it a desire for good deeds that require more hands? Is it the yearning for more connection?

The church, the community of faith gathered together, expresses something about God and his desires for us that cannot be known apart from each other. We see the talents and ideas of others in the church, but the church is more than that. We gain more resources in a group, but the church is more than that. Here we come to know that we belong to something bigger than us rather than it belonging to us. Here we come to know that truth mysteriously carries us and we grow out of that need to explain everything on our own terms. Here we come to know that Love is so large and powerful that it takes all of us coming together even to approximate it. Here we come to know the otherness of diverse people and recognize God's complete otherness. Here we come to know the immediacy of touch and get a glimpse of God's



radical intimacy among us. Here we move from I to we and even beyond. Here we come to know *Him Who Is* and that is expressed in the church in a unique way.

As Christ was God incarnate, the church is God's continued means of incarnation. When together we can know something of God we cannot know alone. And only together in the community of faith can we show the world who God is. As we attach ourselves to the church we are fed. As we attach ourselves to the church, God feeds his world.

—The Rev. Robert C.  
Wisnewski, Jr., St. John's,  
Montgomery, Alabama

## Suffering

In his 1898 novel *David Harum*, Edward Noyes Wescott wrote, "They say a reasonable amount of fleas is good fer a dog — keeps 'im from broodin' over *bein'* a dog, mebbe." This is a clever observation, but with one major problem — dogs are generally content with their lot in life. Human beings, on the other hand, are the only creatures who brood over their station and want to climb higher. Perhaps the difficulties and challenges in life are what keep us under control. Adam and Eve were most open to temptation when they lived in Eden with no problems, no pain, and no frustrations.

Theologians have wrestled with the "problem of pain" for millennia, and it still remains a moot question why a loving God allows his creatures to suffer. Perhaps it is simply to keep us "from broodin' over *bein'*" what we are. Ambition is a basic human drive, and it is what compels us to use God's gifts of intellect and creativity to strive for better things. The downside is that it also often

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leads us to strive for the wrong things — material wealth and power over others rather than spiritual riches and control of ourselves. There is nothing wrong with material wealth — God puts us into a world where material things are needed for survival — but how we gain it and how we use it is essential to our spiritual survival. Likewise, there is nothing wrong with power as long as it is achieved and exercised in a godly way. It is dangerous, though, because of all gifts, it is one of the most corrupting and corruptible.

Although God may allow suffering to keep us reined in, He also provides healing for those who suffer. The concept of healing is often misunderstood. In Christian thinking, healing is not synonymous with curing. To cure a physical, mental or spiritual disease is to remove it altogether, or at least to remove its symptoms and dangers. Any cure is a miracle, whether or not it has a clear scientific explanation — all cures ultimately come from God, even though his means may be medicine and the physician's skill. Healing, on

the other hand, is quite different. It is the restoration of the individual to spiritual wholeness (holiness) — the restoration of a healthy relationship with God and one's fellows. In almost 50 years of ministry I have known hundreds of people who were physically, mentally, or spiritually ill, often critically so. The variety of people's responses to their suffering has never ceased to amaze me. Some who were painfully terminally ill were completely at peace with their lot and with God. These may not have been cured, but they were certainly healed. Others were bitter or unreconciled to what were relatively minor or short-lived sufferings. In some of these cases the illness had already been cured, but the victims were not healed because they would not let go of the spiritual scars.

Fleas may distract the dog, but pain grabs our attention — may it do so in a positive way, to enable us to re-focus on our need for God.

— The Rev. Richard R. Losch,  
Saint James,  
Livingston, Alabama

## Relationships

*Zacchaeus said, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount." Jesus said to him, "Today salvation has come to this house." Luke 19:9a*

Do you ever make the time to take stock of your relationships? Do you ever consider how you are doing with family members, business associates, friends, or enemies? Granted, too much introspection is its own trap. An overactive conscience and a desire to please can combine to create terrible insecurities. There is such a thing as unnecessary preoccupation with the state of our relationships.

But most of us do not take time to take stock of our relationships. We do not give them a second thought. Mild offenses roll off our backs and we learn to take people as they are. We know we will offend others and others will offend us from time to time and that's just a part of being human. Relationships are

never perfect, and we will never be perfect friends to anyone. We take all of this for granted unless we are in trouble with a particular person about whom we care very deeply. Then we begin to ponder questions like, "How have things gone wrong? How can I repair this relationship? How can this relationship be strengthened? Is there anything I have done that might have offended?"

There is another way, however, that invites us to be prayerful and thoughtful about our relationships without being overly scrupulous. That is to make the time to take stock. Here's how: set aside some time to go through your address book. Is there someone to add or delete? Why? Think about your interactions with each one: Positive? Negative? Is there a note you should write? Has a relationship been neglected that could be encouraged? Are there people from whom you should ask forgiveness? Pray for each person, asking God to create between you and that person the kind of relationship God wants you

to have. Then, prayerfully, act on what you think you should do.

God holds our relationships with each other in high esteem. God places tremendous importance on how we act towards others. In God's eyes, our devotion to one another is second only to our devotion to God. In God's eyes, our devotion to one another is a reflection of our devotion to God. In God's eyes, our relationships are more important than the upkeep of our possessions or the advancement of our careers. God will actually judge us, in part, on the basis of how we have treated each other. The *Te Deum* canticle in the Prayer Book reminds us that a time is coming when "we believe that You will come and be our judge" (BCP p. 96). May God grant us the grace to make time to take stock.

*O God, our heavenly Father, who hast commanded us to love one another as thy children, and hast ordained the highest friendship in the bond of thy Spirit, we beseech thee to maintain and preserve us always in the same*

*bond, to thy glory, and our mutual comfort with all those to whom we are bound by any special tie, either of nature or of choice; that we may be perfected together in that love which is from above, and which never faileth when all other things shall fail. Send down the dew of thy heavenly grace upon us, that we may have joy in each other that passeth not away; and, having lived together in love here, according to thy commandment, may live for ever together with them, being made one in Thee, in thy glorious kingdom hereafter, through Jesus Christ our Lord. Amen.* – John Austin, 1613.

— The Rev. Greg Brewer,  
Good Samaritan,  
Paoli, Pennsylvania

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### *Answers to Bible Trivia*

1. Green (Genesis 1:30 – I have given every green herb"), 2. Red (Revelation 12:3), 3. Jacob (Genesis 37:3), 4. Scarlet (Isaiah 1:18), 5. Black (Revelation 6:12), 6. The Mount of Transfiguration (Matthew 17:2), 7. Job (Job 6:6), 8. Blue (Numbers 4:11).





## HILLSPEAKING

**A**BSENCE makes the heart grow fonder — Thomas Haynes Bayly (1797-1839).

There are probably quite a few GIs and ex-GIs who, having received a "Dear John" letter, would disagree with Thomas, but having spent almost five weeks away from Hillspeak this past winter, I am inclined to believe that Thomas is right on the mark. Apparently Godfrey shares that sentiment. He greeted me with joy and abandon. It had been two-and-a-half years since I visited my children and grandchildren on the West Coast and I enjoyed every minute of it, but the pull of Grindstone Mountain remained strong.

Hillspeak is definitely a four-seasons place and each season has its own particular charm. There is no real way to compare California's Central Valley version of winter with the winter atop Grindstone. The Central Valley's winter, dare I say it, is simply

a paler and cooler version of its other seasons. At Hillspeak the four seasons are separate and well defined with an almost Norman Rockwell distinctness about each.

Flora and fauna illumine the seasons with such precision we sometimes wonder if the deer subscribe to some calendar service to alert them to the changes. The deer that casually and contentedly wander across the Lower Meadow and through Hallo-we'en Park a good part of the year are not to be seen on the first day of hunting season.

Aside from the differences in how the seasons come and go, I missed the warp and woof of daily work with the Ministries of Hillspeak (and that despite the fact that I asked for a brief timeout for Operation Pass Along in the Lent issue of *THE ANGLICAN DIGEST*). One of the peculiarities of working with the Ministries is that we observe, in some fashion, each of the

seasons of the Church Year at least twice because with a small staff we have to work well ahead of each season (for instance this "Hillspeaking" was written in mid-January).

An absence of only a few weeks helps to identify, as well as affirm, one's perspective. Just as Thomas Bayly mostly got it right, so did John Howard Payne (1792-1852) "... there is no place like ...[Hillspeak]"

Come, see for yourself.

— The Trustees' Warden

### **The Howard Lane Foland Library at Hillspeak**

The Foland Library has over 15,000 volumes of high quality books, useful for the serious student or others seeking important works related to Christianity and the Church. While primarily designed to operate as an on-site research facility, a new lending policy makes this resource available via mail. For information, contact the Foland Library at 479-253-9701, weekdays, 8 - 4 Central time or by e mail at [speak@speakinginc.org](mailto:speak@speakinginc.org).

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Whether seeking the serenity of an Ozark mountain retreat, searching shelves in Operation Pass Along, or doing research in the Foland Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world. Each unit accommodates at least four people with a fully equipped kitchen. See them online at [anglicandigest.org](http://anglicandigest.org) or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

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A PRAYER FOR

## Rhode Island

*Praise be to Thee, O God, for the little prism  
where men and women have seen the splendor  
of Thy glory:*

*In the conscience of a single man who ventured  
to settle his life under Thy Providence alone;*

*In the coastal towns where faith was planted in  
open companionship and none was barred;*

*By the sparkling bays where spirit grew because  
there was no limit to Thy love.*

*Bless, O Lord, the smallest state of our fellow-  
ship, that her people may ever nourish  
the widest of our hopes;  
through Jesus Christ our Lord.*

*Amen.*

## CMPC Grants

Eight entities representing the geographical and theological expanse of the Anglican Communion will receive grants from the Church Missions Publishing Company (CMPC) totaling \$29,600, awarded at CMPC's December meeting in Hartford, Connecticut.

St. Michael's Diocesan College in Kadura, Nigeria will receive \$5,000 to purchase books ranging from classics of English literature to Ancient Egyptian History and topics of scientific interest. St. Philip's Theological College in Kongwa, Tanzania will receive \$4,000 to purchase books to support a course on the integration of agriculture and theology designed to help break the cycle of poverty in that country. The Diocese of Jamaica and the Cayman Islands will receive \$600 to purchase training manuals for new organists.

Several grants were awarded to publish translations. The Anglican Church of Mexico received \$5,000 to publish and distribute *A Century of Reform and Revolution*, a history of the Mexican Episcopal-Anglican

Church, and *A Contemporary History of the Anglican Church in Mexico*. The Diocese of Lebombo in Mozambique received \$5,000 to publish a translation of the Prayer Book into the Ronga language; the Diocese of Mauritius received \$5,000 to assist in the publication of the New Testament into Mauritian Creole.

Two organizations in the Hartford area received grants to publish histories. Trinity Church in Hartford received \$1,200 to reprint the history of the parish written by Nelson Burr and first published in 1959. The Society for the Increase of the Ministry received \$3,800 to assist in publication of the Rev. Dr. Borden Painter's history of that society.

West Hartford native Edith Beach and her sisters funded *The Pan-Anglican*, a magazine about mission in the Anglican Communion. When the magazine ceased publication, the endowments came to support missionary publications.

Applications for grants may be found at [www.ctdiocese.org](http://www.ctdiocese.org). Deadlines are 15 April for Spring grants and 15 November for Fall grants.





## AND IN ALL PLACES



✠ **A TIP OF THE BIRETTA** to Saint James Church, Mooresville, North Carolina who will celebrate the 150th anniversary of the consecration of their building. Bishop Thomas Atkinson, third bishop of the Diocese of North Carolina, consecrated Saint James on May 17, 1857. The Rev. Edward Scott serves as Vicar.

✠ **ST. DAVID'S, TOPEKA, KANSAS**, was extensively damaged on November 10 by an intentionally set fire. Immediately after the fire was extinguished, parishioners began counting losses, cleaning up the mess, and worshipping together. Sad to lose their worship space, congregants were anxious to move forward.

✠ **ST. PAUL'S CATHEDRAL** in San Diego, California, caught fire just as 300 people prepared to receive Holy Communion on December 17. Noticing a peculiar odor in the church, an assistant discovered a fire burning in the

Women's Vesting Room in the undercroft of the cathedral. The fire was put out in ten minutes. San Diego Fire Department officials suspect arson.

✠ **THE 106-YEAR-OLD ANGLICAN BOOK CENTRE (ABC)**, oldest bookstore in Toronto, was shuttered by the Council of General Synod (CoGS). The Council approved a recommendation to shut down the storefront operation at Toronto's 80 Hayden St. and move to an Internet- and telephone-based operation.

✠ **PRESIDENT GERALD FORD'S** life was celebrated in a private service for family and close friends at St. Margaret's in Palm Desert, California, which Ford and his wife Betty attended for the past three decades. Public tributes stretched from the California desert to Washington, D.C., and back to his Grand Rapids, Michigan, his boyhood home, where he was buried from Grace Episcopal Church.

*Easter Hymns*

Christ Jesus lay in death's strong bands,  
For our offenses given;  
But now at God's right hand He stands  
And brings us life from heaven;  
Therefore let us joyful be  
And sing to God right thankfully  
Loud songs of hallelujah.  
It was a strange and dreadful strife  
When Life and Death contended;  
The victory remained with Life,  
The reign of Death was ended;  
Holy Scripture plainly saith  
That Death is swallowed up by Death,  
His sting is lost forever.  
Then let us feast this Easter Day  
On Christ, the Bread of Heaven;  
The Word of Grace hath purged away  
The old and evil leaven.  
Christ alone our souls will feed.  
He is our meat and drink indeed;  
Faith lives upon no other.

— Martin Luther

Tomb, thou shalt not hold Him longer;  
Death is strong, but Life is stronger;  
Stronger than the dark, the light;  
Stronger than the wrong, the right;  
Faith and Hope triumphant say,  
Christ will rise on Easter Day.

— Phillips Brooks

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**AT JERUSALEM'S GATE: Poems of Easter**, wrtitten by Nikki Grimes; illustrated by David Frampton.

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**THE BLESSING OF THE LORD: Stories from the Old and New Testments**, retold by Gary D. Schmidt; illustrated by Dennis Nolan.

Full of drama and wonder, these retellings of favorite Bible stories explores the very human characters who are transformed by their extraordinary encounters with a mighty God. [Ages 8 and up]

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**Item E1029T** (hardbound, 8 1/2x10, 160 pp, full color) **\$20**

Also available by Gary Schmidt:

*Autumn\**, Item K021T, \$22.99

*The Great Stone Face* (Hawthorne), Item E765T, \$16

*Pilgrim's Progress* (Bunyan), Item E162T, \$20

*Spring\**, Item K025T, \$21.99

*Summer\**, Item K024T, \$21.99

*Winter\**, Item K013T, \$21.99

\* in collaboration with Susan Felch



**THERE BEFORE US: Religion, Literature, and Culture from Emerson to Wendell Berry**, edited by Roger Lundin, Blanchard Professor of English at Wheaton (Ill) College; afterword by Andrew Delbanco.

Despite the crucial importance of religion in American life, the place of religion in literary studies continues to take a back-seat to trendier academic causes.

*There Before Us* helps remedy this deficiency by exploring the place of faith in the lives of writers beginning with Ralph Waldo Emerson, who called in 1837 for the creation of a national culture free from "learning of other lands" and from traditional religion. The authors in this volume explore the dimensions of this religious and national consciousness in the writings of Henry David Thoreau, Herman Melville, Emily Dickinson, Francis Harper, Mark Twain, Henry and William James, Ezra Pound, and T. S. Eliot. In developing their arguments, the essayists draw upon a wide array of contemporary resources — from African American poetics to environmental criticism, from the hermeneutics of suspicion to the new historicism.

**Item E1028T** (softbound, 250 pp, index) **\$18**

Of related interest:

*Flannery O'Connor and the Christ-Haunted South*, Ralph C. Wood, **Item E873T**, **\$15**



**THE ANGEL & OTHER STORIES**, retold by Sue Stauffacher; illustrated by Leonid Gore.

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✠ **THE REV. JOHN ELWYN BURTON BLEWETT**, 69, in New Castle, Pennsylvania. Ordained a priest in 1962, he served at All Saints' in Detroit and as chaplain at Detroit Children's Hospital. After serving several Michigan parishes, in 1981, Fr. Blewett became the rector

of Trinity, New Castle, where he served until December 1999. He was an instructor in church history for the Diocesan School for Ministry, chairman of the Diocesan Personnel Committee, member of the Executive Council of the diocese, and a member of the Board of Examining Chaplains.

✠ **SR. RUTH ANGELA FITZ, SHN**, 100, in Fond du Lac, Wisconsin. Sr. Ruth Angela entered the Sisterhood of the Holy Nativity in 1933 and served the community in Wisconsin, California, and New York. She was in charge of the House of Rest and Retreat in Bay Shore, New York, for 22 years. She is remembered for her "...humility, service to others, joy, love, worship, and holiness."

✠ **THE REV. SANFORD GARNER, JR.**, 82, in Washington, D.C. He served parishes in Tennessee and



Wisconsin before coming to Christ Church, Georgetown, in 1973. He also served as cathedral provost of Washington National Cathedral from 1990 – 1992. He was a member of the Order of the Cross of Nails and Order of Saint John of Jerusalem. In 1997, Queen Elizabeth II appointed him to the Order of the British Empire.

✠ **THE VERY REV. JOHN BERNARD HAVERLAND**, 84, in Albuquerque, New Mexico. Dean Haverland was ordained a Priest in 1954. He served parishes in California and New Mexico. He was Dean of the Cathedral Church of St. John in Albuquerque from 1971 – 1989 and Interim Dean at Christ Church Cathedral in Indianapolis, Indiana from 1989 – 1990. He was also a Deputy to the General Convention for seven years and served on the Board of the Episcopal Seminary of the Southwest in Austin, Texas for eight years.

✠ **BR. JUSTUS RICHARD VAN HOUTEN**, SSF, 58, in Papua New Guinea. He was ordained to the diaconate in

1986 in the diocese of New York. Prior to entering missionary service in 2004, he served in various capacities at the Episcopal Church Center; was deacon on staff at two parishes in San Francisco; and led the North American Association for the Diaconate from 1986 – 1988. At the time of his death, he was principal of Newton Theological College and lecturer in liturgy, sacramental theology, and church history.

✠ **THE REV. GEORGE P. LABARRE JR.**, 92, in Denver, Colorado. A graduate of Yale Divinity School, in 1942, he joined the Navy as a chaplain and was assigned to the First Marine Defense Battalion, Pacific Group. After the war he was assigned to the Diocese of Rio Grande where he founded St.-Marks-on-the-Mesa in Albuquerque in 1948. He was called as rector of Trinity Church, Vero Beach, in 1959 and named first chaplain and trustee of St. Edward's School, Vero Beach, 1965.

✠ **THE REV. CANON C. BOONE SADLER, JR.**, 92, in

Point Loma, California. Ordained in 1940, Canon Sadler's ministry began when assigned to two fledgling missions in La Mesa and in the El Cajon Valley. He also founded an Episcopal presence on the campus of San Diego State University. In 1953, he became rector of St. Luke's-of-the-Mountains in La Crescenta, California, a position he held for 30 years. He represented the diocese as a deputy to General Convention and served the National Church in several capacities. He was awarded an honorary Doctor of Divinity in 1975 by the Church Divinity School of the Pacific, in Berkeley. Sadler officially retired in 1983 and returned to his native San Diego where he became assistant at St. Andrew's, La Mesa. In the early 1990s, Sadler became involved in the Kairos prison ministry at the R.J. Donovan Correctional Facility. The Rt. Rev. Gethin Hughes, then bishop of San Diego, named him Canon Missioner to the Incarcerated in recognition of his work at Donovan.

✠ **THE REV ALLAN E. SMITH**, OHC, 83, in Santa Barbara, California. He was ordained deacon and priest in 1954 and served as assistant at St. Stephen's, Coconut Grove, Florida, until entering the Order of the Holy Cross in 1956. He made his Life Profession in 1961 and served for 13 years at the Holy Cross Mission in Bolahun, Liberia, West Africa. He also served in New York and South Carolina before moving to Mount Calvary, Santa Barbara, in 1984 where he was intensively involved with the ecumenical Kairos Prison Ministry in Southern California.

✠ **THE REV. RUFUS WOMBLE**, 94, in Richmond, Virginia. Ordained in 1941, Fr. Womble led a church and television ministry in Little Rock from 1958 - 1980. He then went to All Saints, Richmond, Virginia where he served until his death. He was priest in charge of the healing ministry and was Warden Emeritus of the International Order of St. Luke the Physician.



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## NORTHERN LIGHTS



### Ash Wednesday

Lent begins, disturbingly, with a death sentence. "Remember that thou art dust, and to dust shalt thou return." It is a sobering reminder that our faith affirms what our culture does its best to deny — that suffering, growing old, and dying are fundamental to our identity as human begins.

In a consumer society, physical beauty, riches, and sexual license are thought to be infinitely good and always within our grasp if we are prepared to work hard enough for them. It can see no possibilities in our common vocation to age, suffer, and die which it views as failure. From this point of view, holy dying is incomprehensible, death must be medicalized and hidden, and as we grow old, we are condemned to lives of increasing desperation and fear.

Against all this the Gospel proclaims a message of life,

possibility, and courage to the dying, the suffering, the anxious: "Be not afraid."

We need not fear because in Christ the valley of the shadow of death is fertile ground.

"For you are dead," as St. Paul put it, "and your life is hid with Christ in God." Once we have died already with Christ, the death of our bodies is itself an opportunity for life. "I solemnly assure you, unless the grain of wheat falls to the earth and dies, it remains just a grain of wheat. But if it dies, it produces much fruit."

Ours is a perspective of joy but it is a perspective that is easy to lose in the busyness of day-to-day life. Lent gives an opportunity to regain our bearings, and to see our lives as they really are, to see our lives as Christ sees them.

We regain our bearings by finding out where we are spiritually, how far from the identity to which we are called, whether we have wandered down byways without realizing it, where the way of life for us now lies. In contrast to the world around us, which seeks fulfillment in fantasies,

we seek fulfillment in recognizing the spiritual possibilities of our limitations. "If a tree falls to the south or to the north, in what place soever it shall fall, there shall it be." "Remember that dust thou art, and to dust shalt thou return."

The way, the truth, and the life is found for us in meditation upon the Scriptures, in prayer, and in the sacraments. We turn to these with special discipline in Lent, as if to find high ground from which to view the landscape in which we must journey in the coming year.

The journey is an interior one, into our own hearts, and through them into the heart of God, who is Lord of both the dead and the living.





## *Easter's Great Commandments*

If you asked people out on the street, or even perhaps here in church, which is the most frequently repeated commandment in the Bible, the answers you'd get would probably be in the range of 'Don't misbehave', 'Don't tell lies', 'Always say your prayers', and perhaps 'Love God and your neighbour.'

But all of them would be wrong. Far and away the most frequent commandment in the Bible is what the angel says to the women on Easter, and what Jesus then repeats: 'Don't be afraid'. Yes, something new has happened. Yes, the world is never going to be the same again. Yes, your life is about to be turned upside down and inside out. Yes, God is going to be with you and demand new things of you. But don't be afraid. It's going to be all right. Easter proves it. That is the first great emphasis of Matthew's account of the first Easter morning.

Of course, they had every

reason to be afraid. An earthquake; an angel; the guards struck down as though they were dead. We tend to think of things like that as inter-ventions within our natural order, but that's not how they appear in the light of Easter. Some of us have been thinking, this past week, of the way in which Matthew's gospel leads us from Palm Sunday to Good Friday, showing how, as Jesus goes to the cross, heaven and earth, God's space and our space, are drawn together in a new way. The events that are unfolding carry cosmic significance. Jesus has gone to his death bearing the weight of evil, the evil that has infected and corrupted human life and the whole world, the evil which is symbolized both by what we call human evil, not least the evil of arrogant human empire, and by what we call natural evil, the waves and storms of the physical world. Now here, with the defeat of evil and death in the cross, the earthquake and the angel are, strangely, just what we ought to expect. And the guards,

symbolizing here the political and military powers for whom they are working, are struck dumb. Pilate, Herod and Caiaphas and their henchmen don't belong in this new world, the new world where heaven and earth have come rushing together in a fresh way, a fresh celebration, a world full of new possibilities, new power which leaves the powers of the world lying helpless on the ground. Don't be afraid! God's new world has begun, and you're invited to be part of it. That is what Easter is all about. That is what baptism and confirmation are all about.

The invitation takes two forms, here in Matthew's Easter gospel. First, 'come and see'; second, 'go and tell.' 'Come and see.'

When the Christian gospel bursts upon your consciousness, all kinds of questions come up. Can it really be true? Mightn't it all be imagination, or even wishful thinking? Well, come and see. Actually, anything less like wishful thinking it would be hard to imagine.

When I'm half awake, what I wish for is that I could go back to sleep, not that someone would grab me by the shoulder and yank me out of bed, blinking into the morning light – an image that may be too close for comfort for some of you here just now. But that's what Easter is all about. God's new world has broken in to the old one, putting the clocks forward so that the morning has come before we're really ready for it. No, this isn't wishful thinking. It's reality.

But recognising the new reality is just the beginning of obeying the command to 'come and see'. Come with your questions. Come and examine the evidence, the evidence about Jesus' life and death, the evidence – which is wonderfully strong – about his bodily resurrection. The path ahead of you may look misty, but as you start to walk on it you'll find it is rock solid. Come and see for yourself what it means to live on the basis that two thousand years ago something happened by which death itself was defeated, that

God's power was unleashed in accordance with the great stories and promises of scripture, that new creation began with a bang and that nothing has been the same since.

And of course the Easter invitation to come and see involves walking right past the sleeping guards. We have learned to be afraid of them: the outward forces that sneer at us, in public life, at school, in the media, maybe even at home; the inward voices that say you can't live like that, you can't actually live as though you were dead to sin and alive to God, as Paul says you are once you're baptised, the secret whispers that say you know sin will trip you up again so you might as well give in at once.

It is indeed possible for Christians to forget the angel's command not to be afraid, and to allow the very sight of these guards to put us off from coming to the tomb and seeing for ourselves, from looking long and hard at the fact that sin and death really are beaten enemies and that we can safely ignore the soldiers from now

on. Don't be afraid. Once you have come through the waters of baptism they have no rights over you; and they will only have power over you if you let them. That is why Paul insists that you must reckon, calculate, work it out, that because of your baptism you are truly dead to sin and alive to God in the Messiah, Jesus. Come and see. Work it out. Walk right past the guards and don't be afraid.

But as soon as you come and see there is the third Easter command: don't be afraid, come and see, and then 'Go and tell.' At the heart of the mystery of God's new creation is the strange truth that it happens, it spreads, when people tell others about it. From the very beginning of the coming together of heaven and earth in a new way, of the fact that knowing things in God's new world is always an act of love – from the very beginning, God's new creation happens when people tell others that Jesus has been raised from the dead. God wants new creation to happen through

his renewed people, because new creation is all about trust, all about new relationships, all about love. It isn't as though the new creation were a great machine rumbling into action. It is precisely a new creation, and as with the first creation we humans are called to play an active role within its developing life. Go and tell and watch it happen! That's why we greet one another with the Easter greeting: Christ is risen; risen indeed, Alleluia! With that greeting, that telling, God's new world happens, comes into being.

Ah, you may say, all that 'telling' business, that's for the professionals. Not true. Notice who are the first, the very first, to be told to go and tell. Not the big strong leaders. Not Peter and the twelve. They are away, hiding, afraid. It is the unlikely people, the women - in that culture, the insignificant and untrustworthy ones! - who are given the ultimate trust, who are the first to see and hear and touch the risen Jesus. He repeats the angel's command: don't be afraid, go

and tell. This is quite deliberate. Two or three frightened women won't convince anyone by their own persuasiveness. The message will do its work through them. Go and tell! If they can, you can.

That's why confirmation means what it means: because though all the baptised are commanded to go and tell, we can only ever obey if God's Spirit works through us and in us. In confirmation we shall pray for that Spirit to come afresh upon you - not that the Spirit has not been at work already in your lives, because otherwise you wouldn't have come this far, but that as a church we pray together that God's Spirit will indwell and work through you in new ways as a member of the body of Christ in this place. Confirmation is a kind of lay ordination, a commissioning in the power of the Spirit to become an agent of God's new creation, an Easter morning person, someone who comes to see and goes to tell and who is learning not to be afraid.

That is why Easter is the



ultimate right moment to baptise and confirm. That is why we all renew our baptismal vows every Easter. That is why we are invited again to come and see, and recommissioned again to go and tell. And that is why we are commanded, gloriously, not to be afraid. Jesus Christ is risen from the dead; God's new creation has begun; and you are summoned to be part of that, part of the new world in which earth and heaven have become one, and a new knowing, the knowing of love, is brought to birth to witness it. The scriptures and the power of God are now yours, your strength, your energy, your comfort, your guide; because they point to Jesus, the Jesus who died and is alive for evermore and who meets you this morning with greeting and commissioning.

Come and see; go and tell; and don't be afraid.

*Alleluia! Christ is risen!*

*He is risen indeed, Alleluia!*

## *Readers Write...*

Greetings in the name of Christ: I am the Rev. Michael Dunnill, a subscriber to THE ANGLICAN DIGEST.

At 73 years of age one has to be realistic and get rid of things that one doesn't need any longer. I have stoles in red, green, white, purple, and others, such as my police chaplain stole, so I thought I should pass along the ones I don't need. They have a history.

My father died in 1944 when I was only 11 years old. We attended the Church of St. George the Martyr in Port Arthur, Ontario, now a part of Thunder Bay. In 1951 we got a new priest at St. George's. He was an elderly Englishman, the Rev. Canon Stephen Turner. He was a father figure to me. It was in watching him serve Christ that I found myself led into a desire for ordination. Of course with my mother being left to raise 7 children, we were short on money. To make a long story short, Father Turner introduced me to the late Father John

— The Rt. Rev. Dr. Tom Wright, Bishop of Durham, England

McCausland, S.S.J.E. The Cowley Fathers agreed to be instructors and teachers with consent from Archbishop W. L. Wright, Metropolitan of Ontario and Diocese of Algoma.

With my ordination set for St. Michael and All Angels in 1959, Archbishop Wright permitted me to choose the preacher for the service. Of course, I chose Father Turner.

About the middle of September, on his return from General Synod in Quebec, Canon Turner suffered a heart attack on the train about 250 miles east of Port Arthur. His widow, Eleanor, was packing things up at the rectory by the time I got home from the monastery and she gave me many of his things which would be useful in my years of service. In those 47 years I have been given stoles, red, white, and purple, by family and friends. And so I have these three stoles which are likely over 75 years old. They are still very serviceable (that's an English term if there ever was one) so I would like to pass them on to someone

who can give them a new home.

I have retired but am very active in two realms. I am an honorary assistant at the parish of St. Paul's in Thunder Bay, Ontario. I am also the chaplain to the Thunder Bay Police Service. I am in my 19th year as chaplain. I was made deacon on what was obviously a significant day, the Feast of St. Michael & All Angels in 1959, and ordained priest on September 11, 1960. It is wonderful to be able to say that 9/11 has been a blessed day for me. I informed my bishop when he transferred to this diocese 10 years ago that I have a congregation of 221 people in blue uniforms and 130 civilians. God bless you in your wonderful ministry.

— Father Mike



## *A Note on C. S. Lewis' The Screwtape Letters*

One of C. S. Lewis' most popular works, *The Screwtape Letters*, was written at a time of great stress for the British people: the beginning of the Second World War. And yet, as the Yale theologian Paul Holmer has pointed out, in this book Lewis is not concerned with battles between the Allies and the Axis powers. Rather, the author focuses on conflicts between the passions, on the struggle between vices and virtues: our ordinary resentments, envy, and despair.

Lewis would have had a good reason to limit his subject to what lay close to home. As Samuel Johnson wrote in *The Rambler*, "The main of life is composed of small incidents and petty occurrences: of wishes for objects not remote and grief for disappointments of no fatal consequence, of insect vexations." Because our most important ethical decisions revolve around person-

al issues of daily life, the philosopher Christina Hoff Sommers some years ago produced a useful book called *Vice and Virtue in Everyday Life*.

C. S. Lewis was concerned with the transformation of individuals, not with the policies of states or the development of a new theology. And the content of *The Screwtape Letters* clearly reflects this concern.

But I think that something else is going on in the background of this famous book which Lewis' many commentators have not picked up on. External events probably did influence the production of *The Screwtape Letters*.

Britain in 1940 and 1941 was not simply at war but was under threat of invasion. I've been writing a new biography of Geoffrey Fisher, who was bishop of London during these years of extreme peril. Fisher was charged with heading a war commission that looked at such questions

as these: May the British Army use church towers as observation posts? May the Army use consecrated church ground for their gun emplacements? All difficult and desperate questions, asked in the face of an anticipated Nazi invasion of England. The British people were keenly aware that Nazi Germany was threatening to gobble them up.

As someone has written about *The Screwtape Letters*, Lewis's most original contribution was to see that demons are motivated by fear and hunger. They are cut off from the source of real nourishment. They are always hungry. They roam the earth seeking human souls to devour. They are in a constant terrified state, always seeking to fill their inner void. When thwarted, they will turn and eat one another. But they cannot eat enough to satisfy their infinite emptiness.

In *The Screwtape Letters*, the demons take advantage of — at least try to take advantage

of—everyday human weaknesses. Envy at someone else's success, irritation with another person, pride in one's own knowledge or status: all are points of leverage for the Devil. Demons are hungry; they want to consume, to gobble up. Sounds like what the Axis powers wanted to do to Britain. And so Lewis' mind may have been — surely was — on the larger world situation after all, even as he was writing about the vices and virtues of everyday life.

I thought of this connection between the book and the larger geopolitical situation not when reading *Screwtape* but while reading Charles Williams' *All Hallows' Eve*. There the theme is clearly of domination and control. In Williams' novel, the evil figure, Simon the Clerk, works to dominate people; to that end, he seeks power in all nations.

In the first letter in Lewis' book, Screwtape says to Wormwood: "I struck instantly at the part of the

man which I had best under my control, and suggested that it was just about time he had some lunch." Control, mastery, is what Screwtape seeks.

So we might think: Yes, under the devil, there is slavery and loss. But under Christ, there is freedom and release, happiness and fulfillment.

But it's not that simple. As Gilbert Meilaender wrote recently in the *Christian Century* (Nov. 29, 2005): "If anyone were to read the whole of Lewis' writings with an eye only to discover what biblical passage he most often cites, one would find, I suspect, that it would be 'he that loseth his life ... shall save it.'" God also seeks to claim all of us. Meilaender notes that "Lewis' God draws us — Aslan draws us — because he is not tame, not to be trifled with. He asks not for a part of our life, but for the whole of it. This God will, to be sure, make us happy —

happy in ways we could never have imagined — but he is by no means the 'welcoming' God so often put forward by Christians today."

The point, then, is not simply that under the Devil we are slaves and under God we are free. The point, rather, is what Paul says over and over again in his letter to the Romans. We're always under the dominion of something: Will it be Sin or Christ? Paul found himself "a prisoner under the law of sin which controls my conduct" (Rom. 7:23). The law of sin or the law of God? Flesh or spirit? Whom shall we serve? Which master?

And yes, of course, for Paul, true freedom, true joy, comes by putting on the yoke of Christ. But, as Meilaender says, this is not a tame God or a cheap grace or an easy faith. It costs a person his or her life: "he that loseth his life ... shall save it."

So that's the real contest going on in *The Screwtape Letters*. Whom shall you



serve? Total self-sufficiency is an illusion: the sin of pride, a devil's snare. True freedom, true happiness, comes thru self-surrender: "Have this mind among yourselves, which is yours in Christ Jesus..." (Philip. 2:5).

I am merely suggesting that these clear images in *The Screwtape Letters* of devouring, of gobbling up, of control, of demonic mastery were stimulated, in part, by what was going on in north-western Europe in 1940-41. And these images Lewis felt were important because he knew that what we really have to consider is which master we shall serve. Of course this was a question that was also addressed by the Confessing Church in Germany in their famous *Barmen Declaration*.

--David Hein, Professor and Chair of Religion and Philosophy at Hood College, Frederick, Maryland, and coauthor with Gardiner Shattuck of *The Episcopalians* (Church Publishing, 2005)

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## *A Church of Reconciliation*

**Q.** What is the mission of the Church?

**A.** The mission of the Church is to restore all people to unity with God and each other in Christ." (Catechism, Book of Common Prayer, page 855).

The Prayer Book describes the essential mission of the Church as one of reconciliation. Reconciliation is that 'restoration to unity' referred to in the Catechism. It is essential to the Body of Christ, and it is an important word in our lexicon as we move forward as a parish. "Reconciliation" is a perfectly good word, but quickly and easily used, and often misconstrued. What is "reconciliation" in the sense used in the Christian faith? Strikingly, Jesus rarely speaks of reconciliation (though his life itself was one of reconciling love and sacrifice). His only reference to reconciliation is in the Sermon on the Mount, where we are encour-

aged to leave our offering at the altar and 'be reconciled to our brother/sister' before continuing with our worship. It is interesting that Jesus speaks of reconciliation with others as something intimately connected to worship and to the giving of our offering. A lack of reconciliation has an impact on both. Many in the States were offended when African Primates could not bring themselves to participate in the Eucharist with ECUSA leadership because of the painful breach in our Communion. Others have taken offense when people, out of a struggle of conscience, have been compelled to amend their stewardship to the church because of the current division in our midst.

A spirit of charity, coupled with a sober understanding of our Lord's teaching in Matthew chapter five, might give a more sensitive appreciation of the dynamics of reconciliation. I am grateful for the spirit of worship that has visited Christ Church in recent years, as well as the return of healthy stewardship. While we are an imper-

fect congregation, and have far to go in our own corporate growth in grace, I believe our commitment to the core of the Gospel and our desire to proclaim the reconciling work of Christ on the cross has blessed both our worship and our giving. It is my prayer that, once a meaningful level of reconciliation is achieved, the benefits of the blessings of unified worship and free and joyful giving might also be restored in the broader church.

St. Paul, in contrast to our Lord, has a great deal to say about reconciliation. The word he most often uses comes from the Greek word "to change," which is at the heart of the Gospel. 2 Corinthians 5:17 describes this most marvelous change: "Therefore, if anyone is in Christ, he is a new creation. The old has past away; behold, the new has come!" This is the result of being reconciled with God: "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling

the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." (2 Cor. 5:18,19) This change of reconciliation begins between us and God, as we accept the free gift of Christ's atoning work on the cross. From there, we are entrusted with this marvelous ministry of reconciliation, where we seek to call others into this reconciled relationship with God, and with one another.

This whole mission of reconciliation is founded on what God did in Christ on the cross: "For our sake he[God] made him [Christ] to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). A secondary Greek root for "reconciliation", is "exchange." When we "exchange" our sinfulness for Christ's righteousness, based on what Christ has done for us on the cross, then we find ourselves 'changed' by the wondrous work of God's loving Spirit. Paul reiterates this in Ephesians 2, where Christ breaks

down "the dividing wall of hostility" and "... reconciles us both to God in one body through the cross, thereby killing the hostility" (Ephesians 2:16). This same change of heart and life is described in Colossians 1:21-22 in this way: "And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him."

But there is a condition to the effectiveness of this reconciliation: "...if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister." (Colossians 1:23)

In other words reconciliation first begins vertically, between us and God, before it can be carried out horizontally, between us and others. And this reconciliation has an inextricable connection to the person of Christ and his work on the cross for our

redemption. Finally, it is effective only if we remain faithful and steadfast to the message of God's sacrificial love expressed by Christ on the cross. But there are those in the church who, though professed proponents of reconciliation, are dismantling the basic elements of this mission. Jesus is no longer distinctively divine, as the "only begotten from the Father," but becomes "... a way, but not the only way [to God]." (Michael Ingham, Bishop of New Westminster, Canada) "I am not interested in preserving the doctrine of the Trinity ..." (The Rt. Rev. Jack Spong, retired Bishop of Newark) "I simply refuse to hold the doctrine that there is no access to God except through Jesus ..." (The Rev. George F. Regus, Washington Cathedral, June, 2005) "I am not interested in the divinity of Christ ... I am not interested in the Resurrection of Jesus or even of me ..." (The Rev. Joe Cowan, St. Anne's Episcopal Church, Sunfish, MN). These are but a smattering of voices that have coalesced to give expression



to what was proclaimed at General Convention in Minneapolis (2003), that 'God is doing a new thing'.

But if we are "not interested" in the divinity of Christ, or his resurrection, or the doctrine of the Trinity, then are we truly interested in reconciliation? What does reconciliation become, once we eviscerate it of the essential divine actions that make it possible? It becomes a secularized, sociological "process," whereby individual agendas dictate its ultimate goal, which is not to bring healing and restoration to broken lives and relationships, but some experience of emotional security that is superficial and incapable of viability in a fallen world.

Gospel reconciliation is made of sterner stuff; and it promises a far greater healing. It is not a plea simply that "we all get along", even if it means ignoring the elephant under the coffee table. It means discovering the amazing transformation offered us in Christ, through his terrible but glorious death on the cross, that we might be

changed into his likeness, and discovered the ability to repent, forgive, and be restored in our relationships with others. This is the message of Holy Week, and it is a message worth preserving. More than that, it is a message worth living! May we, by God's grace, commit to living it out together.

— The Rev. Marc Robertson,  
Christ Church,  
Savannah, Georgia

*From the Editor...*

Ad Fontes

"The longer you look back," said Winston Churchill, "the farther you can look forward."

I get a lot of phone calls and emails these days asking for a way to gain perspective in the midst of the great challenges to Anglicanism at the beginning of the 21st century. There are no easy answers, no simple solutions, and no short road maps available. As Bishop Tom Wright has noted in a speech to the Church of England General



Synod, we have not been this way before.

In the midst of this uncertainty, a call to all of us may be found in Churchill's words above and in the phrase "Ad Fontes," literally "to the sources." This was the key emphasis of the Renaissance, which came from scholars' rediscovered passion to go back to the original sources, the Greek and Latin classics. A similar desire to go back to the Bible itself on its own terms led to the Protestant Reformation.

To the sources is easier to say than to do. When I was a graduate student at Regent College in Vancouver, British Columbia, I was privileged to be in an environment where American, Canadian, Asian, and European students intermixed in nearly equal numbers. In the seminars one difference between the Americans and all the others was their overreliance on secondary sources. They would say Karl Barth said or believed something, but it would be based on a book or article they had read about Barth. When the non-

American students challenged them to show where this idea actually appeared in Barth's own writings, in nine out of ten instances they were stumped.

A similar problem is present in today's church. Most people will not admit it, but the truth is busy clergy often put sermons together based on pulpit helps and commentaries about the Bible rather than a study of Scripture itself. Books about Anglicanism are far, far more relied upon than original 16th century Anglican texts.

I plead for an avoidance of all such shortcuts. To the Bible and to the original Cranmerian liturgies and the Anglican formularies. To our foundational documents in prayer, thought, meditation, small group study, adult education classes, and whatever other means are available.

The way forward is the long look back — all the way back — to the sources. It has led to powerful renewal in the Church before, and it can happen again.

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